

A DECLARATION OF SUPPORT AND FRIENDSHIP FOR OUR
LAISSEZ-FAIRE CAPITALIST FRIENDS IN RHODESIA

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(transmitted to the Southern African Overseas Section in Salisbury)

Rhodesia is a key battlefield in the defense against collective-statist tyranny. Unfortunately, the courageous defense of life and property against the onslaught of murderous Marxist terrorists is only one front in what is, in every remaining semi-free nation, a two-front war. Freedom-fighters must not only be ready to defend their borders against Communist Bloc stooges but guard their backs as well from the treachery of social-democratic statist. This latter is no more grossly manifest than in the insidious betrayal of valid Free World interests by the Carter regime in the United States. People all over the world are aghast at the incredible treachery, and the outright slavish collaboration of the Carter regime, in sabotaging the remaining strength of anti-communist forces. Even the Red Chinese, who have a stake in the strength of Western defenses, are astonished at the vacillatory and blundering policies of Carter.

The same kind of collective-statist Fifth Column exists in other democratic nations such as Britain, Italy, Canada and Australia. A seemingly inevitable, repetitive pattern of internal decay and cowardly decadence afflicts the advanced, and materially affluent democracies of the Western World. Under the present situation, what the enemies of free capitalism cannot win by frontal assault, the social-democratic statist looters seem quite willing to give away through cowardice and deceit bred by the failings of the political and economic contradictions of their policies.

But this should come as no revelation to laissez-faire capitalists versed in contemporary history! The capture of power by government protected international cartels in the industrial democracies since the late nineteenth century has produced an almost irrevocable tragedy for the Western World. It is not the forces of eastern despotism in quasi-modern form which have conquered our capacity to defend liberty, but the erosion of our moral will, and the confusion of our vision by the perfidious manipulations of corporate-statists. The threatened slaughter of the entire Rhodesian European population, and a goodly number of its black African citizens, is the direct outcome of corporate-statist intrigue and international maneuver.

It is no accident that the ideological heirs of the Fabian socialist imperialists, Beatrice and Sidney Webb, presently control the great Western democracies and the newly-independent, ex-colonial nations. Since the late nineteenth century, a worldwide conspiracy of monopoly cartels employing economic and social "reform" legislation have transformed the classical liberal forms of limited government, protective of individual life and property rights, into the rapacious, interventionist, redistributionist monster-states of the present. Every increase of state power and meddling has been accompanied by intensifyingly acute cycles of economic instability - depression, inflation, unemployment, budgetary fiscal deficits and horrifying wars fought on successively grander scales.

Rhodesia's present tragic circumstances could well have been avoided were it not for the intrigues of corporate-statists at home and abroad from the inception of the "white settler" nation. It must be understood that Rhodesia's present problems stem

not primarily from the Marxist ZANU and ZAPU terrorists in Zambia and Mozambique but from the flagrantly anti-capitalist statist interventions against the black African population.

Commencing with legislation such as the Land Apportionment Act, and a whole series of other statutes discriminating against the peacefully competitive market freedoms of the African population, such as the Hut Tax, Pass Laws, Native Registration Act, the Maize Control Act, Industrial Conciliation Act, et al, blacks were prevented from participating in the Rhodesian economy as legal equals. The result of denying Africans from acquiring and selling land, establishing businesses and other economic pursuits in all parts of the country stunted the development of a black entrepreneurial middle class. It also vastly reduced the growth of demand from the black peasantry for domestic industrial products, thus, increasing reliance on foreign investments and markets and prompting government cartelization of the economy. The failure to permit natural market forces from operating in the desire to provide temporary economic advantages for the European population (a tendency influenced by large overseas firms commencing with the British South Africa Company and later the Anglo-American Corporation) prevented the largescale integration of blacks into a modern capitalist society and the rise of a substantial propertied class of blacks.

Historically, this process began with the British South Africa Company's desire to recoup its original heavy outlays: misinvestments resulting from an overestimation of readily exploitable mineral wealth in Rhodesia. Although this entrepreneurial error had the undeniably good effect of stimulating a large influx of permanent settlers, it also resulted in the BSAC's control over the railways, the bulk of gold production, coal mining, real estate, and agriculture (maize, cattle, citrus, etc.). Very early in its history, Rhodesia, which had every reason to be a laissez-faire capitalist society for blacks and whites alike, was already deeply rutted in the path to a state-protected and controlled cartelization of industry and agriculture.

This pattern of cartelized investment promoted a peculiar ex post facto demand for white workers and the need to maintain artificially high wages as an attraction to immigration and permanent residence. In turn, this ultimately motivated for creating sharp discriminatory barriers against labor competition from potentially upward-mobile black workers, and effective black unionization, as the political force of white workers waxed stronger.

Earlier, however, international cartels, and the strong rural middle class, combined for legislation aimed at extracting cheap labor from the indigenous population. The coercive force of government intervention was employed to expropriate land from the Africans, thus, forcing them into the labor market by dispossessing them of their means of sustenance. On top of this was levied a "hut tax" which virtually compelled African family heads to spend one to three months a year in wage employment. This was accompanied by a Pass Law to herd the wage-seekers where the cartelists desired. All of which amounted to a system of forced labor.

The potential competitiveness of African farmers and tradesmen was purposefully reduced by the Land Apportionment Act which not only prevented the native farmers from practicing shifting agriculture and engendering soil erosion from continuous cultivation, thus insuring a progressive decrease of peasant productivity, but legally required the African to work for European farmers in return for occupying the land. The competitiveness of the African peasantry in produce markets was reduced by (1) being legally confined to the poorer land resources, (2) having their marketable surplus reduced by the tax-extorted, legal dragooning of African cultivators into the labor force, (3) lowering the productivity of African agriculture as a result of "centralizing" (i.e. a form of restrictive agrarian zoning), (4) discriminating

through allocation of public improvement such as roads, and hydraulic works to white agricultural areas (subvented, in part, by black African tax revenues), and (5) the discouragement of African sales of produce by discriminatory price policies such as the Maize Control Act of 1931.

The African rural tradesmen and entrepreneurial class was sharply constrained from competing by the government prohibition of land sales in the "Native Purchase Areas". Land permitted by white government agencies for private individual sale was located far from markets, railways and main roads, thus, sharply limiting its value for investment. African entrepreneurs were also restricted as to the amount of land sold to whites and in their capacity to gain credit. Under the Native Registration Act, African venders of agricultural produce were carefully prohibited from white areas, thus, denying their ability to compete in the more lucrative markets.

During the nineteen thirties and early forties, this structure of bi-racial ("two-pyramids policy") economic segregation, and anti-competitive bias, was amplified by a tremendous increase of state economic intervention in capital expansion. In the development of the state-owned Rhodesian Iron and Steel Commission foundries and mills, the Electricity Supply Commission power stations, and the Cotton Industry Board mills, can be observed the socialist government cartels so monstrously developed under the Roosevelt administration in the U.S. during the same period (with even more disastrous effects but, in this case, on a global scale!).

The failure of the reformist wing of the United Federal Party under Edgar Whitehead to repeal or substantially modify the effect of the Land Apportionment Act and the defeat of the UFP in 1962 doomed any real chance for undoing the gross distortions of the past. In that era, of course, it would have been difficult to predict the fall of the Portuguese African colonies and post-Vietnam War weakness of U.S. foreign policy permitting the unimpeded external support for African majority rule.

Rhodesia's Unilateral Declaration of Independence in 1965 constituted a healthy move away from the bankrupt socialism of Britain. Unfortunately, it was not accompanied by a recognition of basic rights of black Africans. As such, it resulted in the further consolidation of the quasi-Apartheid regime of Ian Smith's Rhodesian Front Party and its tragic legacy for all its inhabitants. During the past twelve years of this regime Rhodesia has suffered a classical Fabian Socialist take-over from above. The new constitution with its non-judiciable "Declaration of Rights" has been effectively abolished under the Declaration of Emergency suspension mechanism as promulgated by the all-encompassing Emergency Powers Act. The EPA and its attendant Emergency Regulations which were devised by the Prime Minister and his departmental advisors are, in effect, a fiat droit administratif imposed without parliamentary debate. The puppet-like obedience of the government legislators is grimly attested by the recent admission by 29 of 31 Rhodesia Front candidates for office that they had not even read the latest Emergency Powers Regulations in spite of full press coverage over a lengthy period.

Many Rhodesians concerned for liberty, free enterprise and equality under law undoubtedly feel that some emergency measures for defense against Marxist terrorists and agitators are necessary to safeguard the lives and property of Rhodesian citizens. That is true enough in a narrow sense but one must look to the full context to take steps to genuinely alleviate the situation and to stabilize the future. The present course of Ian Smith's government does not signal a major change from past disastrous policies. Smith's agreement with black African moderates in mid February cannot provide an effective safeguard for the emergence of a libertarian nation based on private property. Continuing the same old Fabian Socialist expropriation of the

productive and redistribution to the politically powerful can only insure the eventual bankruptcy of the Rhodesian economy, the dissolution of its European institutions and the emigration of its European population.

The agreed-upon structure of black majority rule is a desperate political pay-off to the moderate blacks by Ian Smith at the expense of the white inhabitants. (If it "works" at all! Already there is a strong reaction mounting from the ultra-conservative, white supremacist Rhodesia Action Party and from the Marxist guerrilla chieftains.) In order to maintain the allegiance of its constituents, black moderate political leaders will have to make heavy demands for social welfare redistribution. This combined with the cost of military defense against the Marxist terrorists will depress and ultimately bankrupt the economy. In the meantime, we can expect large numbers of artificially protected white wage workers and smaller entrepreneurs to leave the country as prior anti-competitive restrictions on native African employment and enterprise are entirely removed. This is not to speak of the probable reverse discriminatory aid to native enterprise by the black majority rulers. The socialistic doctrine of collective racial responsibility so deeply entrenched now in the U.S. (and now, increasingly, in Australia) has already greased the rails for black racial social redistribution in Rhodesia. Once there is no one left to fleece, and the nouveau riche of the black Welfare State find themselves alone with their money presses and the wretched masses, they will face the fickle loss of support of their recently enfranchised constituents and the mounting threat of the Marxist terrorist insurgents. All of which will hasten the departure of even the educated blacks -- those who are permitted to leave.

Thus, the lesson of history should be clear to all. The failure to recognize the equal free market rights of all in Rhodesia is the essential cause of its tragedy. Had a large and competitive black urban bourgeoisie and land owning farming class been able to develop along with a black working class in a laissez-faire society open to all, Rhodesia could have been the Switzerland of Africa. Marxist terrorists wouldn't have a chance. Instead of merely a quarter of a million people with vested interest in property rights and civil order, free capitalist Rhodesia would now have millions of avid supporters. A free propertied society, where all are permitted to compete and acquire wealth, is the necessary bulwark against Communism, but it cannot be instituted under the aegis of statist monopolies.

Obviously, the question which presents itself is whether Rhodesia can be saved from tragedy. Forty years ago, the answer to the same question would have been an uneasy "perhaps". Today, it must be "not likely". The entire white power structure is dependent on the artificial perquisites of corporate-statism and now, the blacks, so long abused by the vicious suppression and exploitation of the White Supremacist State are about to get in their licks. No! Not likely, is anything going to reduce statist coercion in Rhodesia or its Zimbabwean successor for some time. If so, what is to be done?

In the immediate period following the transition to what is hoped to be moderate black majority rule, all means must be taken to provide large numbers of blacks with individual property so as to build a buffer against the threatening Marxist take-over. A program of immediate land reform should be instituted. Every attempt should be made to turn over state-owned industries over to private consortiums of black investors. If the European population must suffer unjust infringements of property rights then every effort should be made to transfer that property into decentralized and quasi-private ownership. In this bleak situation Rhodesian laissez-faire capitalists must try to salvage a quasi-proprietarian society as in contrast to the totalitarian collectivism of Mozambique and Tanzania.

There are measures which Rhodesians committed to a truly laissez-faire capitalist society can take to meliorate the present situation and to achieve the goal of a free and just society. In the most profound ethical sense, these measures must be acted upon for the future of our lives and of our children. The first measure is to educate ourselves on the actualities of the situation and not accepting merely what is propounded by the newspapers and by government proclamations. This requires a careful and thorough-going analysis of one's own basic premises. We must recognize that the central problem of Western Civilization in our times is one of moral philosophy, thus, we begin with ourselves. By shedding all vestiges of mysticism and the altruist-collectivist ethic, one can gain full acceptance of the idea that every individual has an absolute and naturally inalienable right to be sovereign owner over his own life and justifiably acquired property. Even perhaps more difficult, for an individual raised in Judaeo-Christian culture, is the full acceptance of the idea, absolutely necessary to the functioning of a free capitalist society, that each individual has no other rational moral obligation in life than to live in his own best interest as he sees fit. Thus, by correlation, one must consciously adhere to the strict limitation on all social interventionary force that it be to protect the right of an individual who is being involuntarily physically attacked or threatened with initiatory force: and that there is no other ethically sound and, thus, legally sound basis for forceful intervention.

The process of self-education requires that one understand the State as ethically, historically, and in the most mundane practical terms, as an anachronistic, coercive monopoly (in any form, be it Communist or constitutionally-limited "Night Watchman" state) whose functions and "services" can be more efficiently provided with greater justice by private free market means. We cannot expect to change the minds of others if we ourselves hold inconsistent views.

The second part of this process goes beyond intellectual comprehension. Although understanding is fundamental, the will and courage to act on valid premises is necessary, not only to the achievement of objectives, but to the actual living fully as a human being in the present. Momentary discomfort and risk should not, and must not, deter the laissez-faire capitalist from acting upon his own civilizational values. This means setting aside time and money for underground organizational work in educating others, achieving positions of power and influence in a non-capitalist political-economic system and maintaining a disciplined relationship within the world Anarcho-capitalist movement. It means preparing in every way possible for the day when we will be able to take power from the State, and abolish the apparatus of statist coercion, and found a society based on voluntary, free market institutions.

Strategically, the most important thing that should be done now is to transmit Anarcho-capitalist ideology to black Africans, for it is only with the active support of the oppressed masses that we will be able to overthrow the yoke of statism. Just as importantly, underground schools for the training of a revolutionary cadre must be established. Political workers must be trained to infiltrate the government and military and statist political parties. In coming years it may be quite possible to mobilize much of the population against the State. The actual programme of revolutionary tactics, however, will have to be worked out by the Rhodesian National Political Action Caucus with scrupulous attention to local detail and changing circumstances.

Rhodesians, in spite of their difficulties, should not feel abandoned and alone, there is a growing movement in the United States and other countries towards libertarian principles. Our movement is spreading throughout the world and gaining momentum. The statist are already in full intellectual retreat in the United States and have been dealt hard blows in Canada, Australia and Western Europe. The dissident and

samizdat movement in the Soviet Union, although suffering violent suppression, is slowly evolving into a powerful moral philosophical threat to collective-statism. Now we must organize for the fiercest battle of history, the political abolition and dismantlement of the State.

THOSE DESIRING FURTHER INFORMATION ON THE POLITICAL ACTION CAUCUS SHOULD WRITE TO: THE PAC, POST OFFICE BOX 9743, SEATTLE, WASHINGTON, 98109, USA. ALL INQUIRIES SHOULD BE ACCOMPANIED BY A SERVICE FEE PAYMENT OF FIVE DOLLARS U.S. (OR FOREIGN CURRENCY EQUIVALENT) TO COVER COSTS. THE PAC WELCOMES ANY INFORMATION, COMMENT, NEWSCLIPPINGS SENT ON THE RHODESIAN SITUATION (ALL MATERIALS SENT WITH THE EXCEPTION OF MANUSCRIPTS ACCOMPANIED BY S.A.S.E. BECOME PROPERTY OF THE PAC). ANNUAL SUBSCRIPTION TO OUR INTERNATIONAL ORGAN VERSUS STATE IS \$15.60 U.S. (OR EQUIVALENT) FOR AIRMAIL OR \$2.60 PER SINGLE ISSUE. MAKE ALL CHEQUES TO THE POLITICAL ACTION CAUCUS.